Girnar Rock Inscription of Rudradaman

आकरावन्ती – Dr. R. Bhandarkar takes this whole as one name of Malwa. This is clearly indicated by the fact that it is qualified by the word Pūrvāpara which means both eastern and western divisions of the आकरावन्ती country, and not the eastern आकर and the western अवन्ती country as is taken by Bhagavanlal Indraji. Avanti is another name for Ujjayini and आकर is probably identical with the ancient [illegible] of आकर, 40 miles north-east of Ujjayini.

अनूप – The country around the basin of upper Narmada with माहिष्मती as its capital. माहिष्मती has been identified with मान्धाता in C.P.

नीवृत् – Not known which country is denoted by this term. It is probable that the wooded hilly tract between Mewar, Malwa and north Gujarat, comprising the modern Banswara, Dungarpur & other petty states in the neighbourhood. It is better to take the word to mean country as Bhagavanlal Indraji does.

आनर्त – Northern part of modern Gujarat, the chief town of which was आनर्तपुर or आनन्दपुर, the modern Vadnagar near Baroda.

सुराष्ट्र – Modern Kathiawar.

श्वभ्र – According to Rapson it denotes the country on the banks of the Sabarmati.

मरु – Marwar.

कच्छ – Modern Cutch.

सिन्धु – Sind

सौवीर – Name of the [illegible] southern Sind or northern Sind bordering on the desert.

कुकुर – According to D. R. Bhandarkar it is identified with the portion of Rajaputana which is called Kiu-che-lo by Hiuen Tsang. According to Bhagavanlal Indraji

a country probably part of modern Rajputana. According to D.R. Bhandarkar it is probably modern Gujarat. It is associated with अपरान्त in the Nasik Cave Inscription of गौतमीपुत्र and in an Inscription. R.B. Gaurishankar Ojha suggests that it may represent the Kukaresvar Mahal of the Holkar state which is in the north east of Mandsor in Madhya Pradesh.

अपरान्त - The word literally means the western end. It seems to have been the country between the Mahi & the Damanganga.

निषाद - Probably the territories of the Vindhya mountains inhabited by Niṣādas, i.e. wild tribes such as Bhils. The Niṣādas were an aboriginal race, a ferocious people & were scattered all over northern & central India.

TEXT[1]

1 सिद्धं(द्धम्) (।॰) इदं तडाकं सुदर्शनं गिरिनगराद[पि] * *[2]......(सु॰)[त्ति]कोपल-
विस्तारायामोच्छ्रय-निःसन्धि-बद्ध-दृढ-सर्व्व-पाळीकत्वात्पर्व्वत-पा-

2 द-प्रतिस्पर्द्धि-सुश्लि[ष्ट]-[बन्धं॰]· ....[व]जातेनाकृत्रिमेण सेतुबन्धेनोपपन्नं सुप्रति-
विहित-प्रनाळी-परीवाह-

3 मीढविधानं[3] च त्रिस्क[न्ध॰]......नादिभिरनुग्र[है]र्म्महत्युपचये वर्त्तते (।*) तदिदं
राज्ञो महाक्षत्रपस्य सुगृही-

4 त-नाम्नः[4] स्वामि-चष्टनस्य पौत्र[स्य*] [राज्ञः क्षत्रपस्य सुगृहीतनाम्नः स्वामि-जय-
दाम्न*]: पुत्रस्य राज्ञो महाक्षत्रपस्य गुरुभिरभ्यस्त-नाम्नो रु[द्र]दाम्नो वर्षे द्विसप्त-
तित[मे] ७०(+*)२

5 मार्ग्गशीर्ष-बहुल-प्र[ति][पदि॰]... ॰: सृष्टवृष्टिना[5] पर्ज्जन्येन एकार्णवभूतायामिव
पृथिव्यां कृतायां गिरेरूर्जयतः सुवर्णसिकता-

6 पलाशिनी-प्रभृतीनां नदीनां[6] अतिमात्रोद्वृत्तैर्व्वेगैः सेतुम . [यमा]णानुरूप-प्रतीकार-[7]
मपि गिरिशिखर-तरु-तटाट्टालकोपत[ल्प]-द्वार-शरणोच्छ्रय-विध्वंसिना[8] युगनिधन-सद-

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monk after receiving the *Upasampadā*. The interval may be very short or very long. Note that the wife's *gotra* is different from that of the husband (cf. Poona plates of Prabhāvatī, *infra*, Bk. III, No. 60).

1 From the facsimile in *Ep. Ind.*, VIII. The rules of *sandhi* have been observed in many cases, but not in all. सिद्धं=सिद्धिः [अस्तु]. For the later history of the lake, see *infra*, Bk. III, No. 25.

2 Indraji and Bühler have गिरिनगरा[द्रि-पाद-रत्न] ; but Kielhorn rightly thinks that the letter read as द्रि is undoubtedly द. According to him, the first four *aksharas* of the lacuna may be conjecturally read as दूरमप्त. रा looks like रि. Girinagara was the name of the ancient city now represented by Junāgaṛh. The Sudarśana lake was formed in the valley round the foot of the Girnar hill by an embankment across the gorge near the place where the inscription has been found. See Bk. III, No. 25.

3 मीढ means गोमूत्रक and Indraji translates, 'the outline of which runs in curves like a stream of urine'. Kielhorn points to मीढगिरि (a dunghill) in the *Lalitavistara* and translates "arrangements made to guard against foul matter or impurities".

4 Cf. नामापि गृह्णतोऽस्य पापकारिणः पापमलेन लिप्यत इव मे जिह्वा. *Harshacharita*, N.S.P. ed., p. 210.

5 Indraji and Bühler : सुदृष्ट ; but a *visarga* before सृ is clear.

6 Read ॰नाम् अति॰

7 Indraji and Bühler : ॰यंशाखा॰.

8 उपतल्प means the same thing as तल्प in *Raghuvaṁśa*, XVI, 11, 'an upper story'. शरणोच्छ्रय is 'a shed for shelter'; cf. प्रतिश्रय in No. 59, *supra*.

7 श-परम-घोर-वेगेन[1] वायुना प्रमथि[त]-सलिल-विक्षिप्त-जर्ज्जरीकृताव[दी][र्ण॰]...
[क्षि]ताश्म-वृक्ष-गुल्म-लताप्रतानं[2] आ नदी[त]लादित्युद्घाटितमासीत् (।॰) चत्वारि
हस्त-शतानि वीशदुत्तराण्यायतेन[3] एतावंत्येव [वि]स्ती[र्णे]न

8 पंचसप्तति-हस्तानवगाढेन[4] भेदेन निस्सृत-सर्व्व-तोयं मरु-धन्व[5]-कल्पमतिभृशं
दु[र्द]^6......(।॰)...[स्य]ार्थे मौर्यस्य राज्ञः चन्द्र[गु][प्त*][स्य] राष्ट्रियेण
[वै]श्येन पुष्यगुप्तेन कारितं अशोकस्य[7] मौर्यस्य (कृ*)ते[8] यवनराजेन
तुष[ा]स्फेनाधिष्ठाय[9] while governing

9 प्रण[ा]ळीभिरलं]कृत[ं](तम्) (।॰) [त[त्कारित[या] च राजानुरूप-कृत-विधानया
तस्मिं[10][भे]दे दृष्टया प्रनाड्या[11] वि[स्तृ]त-से[तु*]........णा[12] आ गर्भात्प्रभृत्य-
वि[ह]त-समुदि[व[13]-रा]जलक्ष्मी-धारणा-गुणतस्सर्व्व-वर्णैरभिगंम्य[14] रक्षणार्थं पतित्वे
वृतेन [आ] प्राणोच्छ्वासात्पुरुषवधनिवृत्ति-कृत-

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1 Read वेगेन.

2 Read ॰तानम् आ॰.

3 Read विंशत्यु॰.

4 Kielhorn reads सप्तति. 5 Read धन्व.

6 Kielhorn suggests the restoration दुर्दर्शनमासीत् with two or three words introducing the following sentence.

7 Read कारितम् । अशोकस्य.

8 The original has ते for which Bhau Daji proposed तेन, and Indraji सत्. Kielhorn suggests कृते which is better. Apparently Rudradāman had access to some records regarding the origin of the lake. The Greek ruler with a Persian name was probably Aśoka's feudatory and governor. For the *Yavanas* in Western India, see *infra*, No. 86; *Periplus*, § 47; for Dattāmitrī (=Demetriaspolis) in Sauvīra, see Raychaudhuri, *P. H. A. I.*, 4th ed., p. 319.

9 Generally read स्पे ; but Kielhorn is right when he points out that the subscript is not प but फ.

10 Read तस्मिन्. 11 Some read प्रणाड्या.

12 Some read णो.

13 Read समुदित. The passage possibly suggests that Rudradāman's father died before his birth.

14 Read ॰गम्य.

10 सत्यप्रतिज्ञेन अन्य[त्र] संग्रामेष्वभिमुखागत-सदृश-शत्रु-प्रहरण-वितरणत्वाविगुण-
रि[पु॰]............त-कारुण्ये न[1] स्वयमभिगतजन-पदप्रणिपति[ता*][यु]षशरणदेन[2]
दस्यु-व्याल-मृग[3]-रोगादिभिरनुपसृष्टपूर्व्व-नगर-निगम-

11 जनपदानां स्ववीर्य्यार्जितानामनुरक्त-सर्व्व-प्रकृतीनां पूर्व्वापराकरावन्त्यनूपनीवृ-
दानर्त्त-सुराष्ट्र-श्व[भ्र-मरु-कच्छ-सिन्धु-सौवी]र-कुकुरापरांत-निषादादीनां[4]
समग्राणां तत्प्रभावाद्य[थावत्प्राप्तधर्मार्थ*]-काम-विषयाणां[5] विषयाणां पतिना
सर्व्वक्षत्राविष्कृत-

12 वीर-शब्द-जा[तो]त्सेकाविधेयानां[7] यौधेयानां प्रसह्योत्सादकेन दक्षिणापथ-पते-
स्सातकर्णेर्द्विरपि नीर्व्याजमवजीत्यावजीत्य[8] संबंधा[वि]दूर(त*)या[9] अनुत्सादनात्प्राप्त-
यशसा [वाद][10] ....[प्रा*][प्त]-विजयेन भ्रष्टराज-प्रतिष्ठापकेन यथार्थ-हस्तो-

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[1] Indraji and Bühler suggest घृत. The usual form for अन्यत्र संग्रामेषु (except in battles) is अन्यत्र संग्रामेभ्यः.

[2] जनपद may also be treated as one word meaning mankind. But the meaning seems to be: "who grants life to people repairing to him of their own accord and protection to those prostrating themselves at his feet." Indraji and Bühler have प्रणिपत्ति-[विहि]ष. Read ॰तायुश्शरण॰. Better पदप्रणिपतितजनायु॰.

[3] We may possibly also read स्वगोरगा॰.

[4] The restoration of the damaged text is due mainly to Indraji. Ākarāvanti = Mālwā; Ākara = East Mālwā (cap. Vidiśā); Avanti = West Mālwā (cap. Ujjain). Anūpa realm, cap. Māhishmatī (mod. Maheśvar, or Māndhātā in the Nimār Dist.); Ānarta = North Kāṭhiāwāṛ, cap. Dvārakā; Surāshṭra = South Kāṭhiāwāṛ, cap. Girinagara; Śvabhra on the Sābarmatī; Maru = in the Rājputānā Desert, cf. Mārwāṛ; Kachchha = Kutch; Sindhu west of the Lower Indus; Sauvīra east of the Lower Indus; Kukura in North Kāṭhiāwāṛ near Ānarta; Aparānta = the Northern Konkan, cap. Śūrpāraka; Nishāda—from Vinaśana to Pāriyātra (W. Vindhya and Aravelly; cf. *Mbh.*, III, 130, 3-4, XII. 135, 3-5). The Yaudheyas lived in the Bijaygaṛh region of Bharatpur and in Johiyābār on the Sutlej. The Śakas thus reconquered from the Sātavāhanas no fewer than six countries, viz. Ākara, Avanti, Anūpa, Surāshṭra, Kukura and Aparānta. See *infra*, No. 86.

[5] The restoration is due to Kielhorn. Bühler proposed य[थेप्सितावाप्त-सर्व्व]-काम.

[6] Read पत्या.

[7] जायो॰ was originally engraved.

[8] Read निर्व्याजमवजित्यावजित्य.

[9] The Kanheri Buddhist tank inscription (Lüders, No. 994) mentions the *devī* of Vāsishṭhīputra śrī-Sātakarṇi, who descended from the Kārdamaka kings and was the daughter of a Mahākshatrapa with name beginning with *Ru* (apparently Rudradāman). *Devī* does not always mean a queen. Chārudevi, wife of a crown-prince, is called *devī* in the British Museum grant (*infra*, Bk. III, No. 66). It is thus uncertain whether this Sātakarṇi was a king before the date of Rudradāman's record. The king might have been Gautamīputra Sātakarṇi who was possibly twice defeated by Rudradāman (cf. the list of countries in line 11 with that in *infra*, No. 86, line 2).

[10] Kielhorn : मा[द?].

13 च्छ्यार्जितोर्जित-धर्मानुरागेन[1] शब्दार्त्थ-गान्धर्व्व-न्यायाद्यानां[2] विद्यानां महतीनां पारण-
धारण-विज्ञान-प्रयोगावाप्त-विपुल-कीर्त्तिना तुरग-गज-रथचर्य्यासि-चर्म-नियुद्धाद्या......
ति-परबल-लाघव-सौष्ठव-क्रियेण अहरहर्द्दान-मानान-

14 वमान-शीलेन स्थूललक्षेण यथावत्प्राप्तैर्बलिशुल्क-भागैः[3] कानक-रजत-वज्र-वैडूर्य्य-
रत्नोपचय-विष्यन्दमान-कोशेन स्फुट-लघु-मधुर-चित्र-कान्त-शब्दसमयोदारालंकृत[5]-गद्य-
पद्य-[काव्य-विधान-प्रवीणे॰]न[6] प्रमाण-मानोन्मान-स्वर-गति-वर्ण्ण-सार-सत्वादिभिः[7]

15 परम-लक्षण-व्यंजनैरुपेत-कान्त-मूर्त्तिना स्वयमधिगत-महाक्षत्रप-नाम्ना[8] नरेंद्र-क[न्या]-
स्वयंवरानेक-माल्य-प्राप्त-दाम्न[ा][9] महाक्षत्रपेण रुद्रदाम्ना वर्षसहस्राय गो-ब्रा[ह्म][ण॰]
.........[र्त्थं] धर्म्म-कीर्त्ति-वृद्ध्यर्थं च अपीडयि[त्वा] कर-विष्टि-

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[1] Read ०रागेण.

[2] शब्द=grammar; अर्थ=lexigraphy or politics; गान्धर्व=music; न्याय=logic.

[3] स्थूललक्ष=बहुव्ययी; बलि=tax, often identical with कर; शुल्क=tolls and duties; भाग=king's grain share.

[4] Read कनक. Usually वैदूर्य.

[5] Cf. the characteristics of the Vaidarbha style as explained by Daṇḍin in his *Kāvyādarśa*, Chapter I: श्लेषः प्रसादः समता माधुर्यं सुकुमारता। अर्थव्यक्तिरुदारत्वमोजः-कान्तिसमाधयः ॥ 41. श्लिष्टमस्पृष्टशैथिल्यमल्पप्राणाक्षरोत्तरम्। शिथिलं मालतीमाला लोलालिकलि[ला] यथा ॥ 43. प्रसादवत्प्रसिद्धार्थमिन्दोरिन्दीवरद्युति। लक्ष्म लक्ष्मीं तनोतीति प्रतीतिसुभगं वचः ॥ 45. समं बन्धेष्वविषमं ते मृदु-स्फुट-मध्यमाः। बन्धा मृदुस्फुटोन्मिश्र-वर्ण-विन्यास-योनयः ॥ 47. मधुरं रसवद्वाचि वस्तुन्यपि रसस्थितिः। येन माद्यन्ति धीमन्तो मधुनेव मधुव्रताः ॥ 51. कन्ये कामयमानं मां न त्वं कामयसे कथम्। इति ग्राम्योऽयमर्थात्मा वैरस्याय प्रकल्पते ॥ 63. अनिष्ठुराक्षरप्रायं सुकुमारमिहेष्यते। बन्ध-शैथिल्य-दोषस्तु दर्शितः सर्व-कोमले ॥ 69. अर्थव्यक्तिरनेयत्वमर्थस्य हरिणोद्धृता। भूः खुर-क्षुण्ण-नागासृग्लोहितादुदधेरिह ॥ 73. उत्कर्षवान् गुणः कश्चिदस्मिन्नुक्ते प्रतीयते। तदुदाराह्वयं येन सनाथा काव्यपद्धतिः ॥ 76. ओजः समास-भूयस्त्वमेतद् गद्यस्य जीवितम्। पद्येऽप्यदाक्षिणात्यानामिदमेकं परायणम् ॥ 80. कान्तं सर्वजगत्कान्तं लौकिकार्थानतिक्रमात्। तच्च वार्त्ताभिधानेषु वर्णनास्वपि दृश्यते ॥ 85. अन्यधर्मस्ततोऽन्यत्र लोकसीमानुरोधिना। सम्यगाधीयते यत्र स समाधिः स्मृतो यथा ॥ 93. कुमुदानि निमीलन्ति कमलान्युन्मिषन्ति च। इति नेत्र-क्रियाध्यासाल्लब्धा तद्वाचिनी श्रुतिः ॥ 94.

[6] This very probable restoration is due to Bühler. Various definitions of काव्य and its varieties are noticed by Sanskrit rhetorician Cf. note 5 above.

[7] Read सत्त्व॰

[8] This possibly shows that Rudradāman became almost independent of the Kushāṇa overlord about the end of his rule. The Kushāṇa power by this time began to decline and was losing its hold on its southernmost province.

[9] Note that the Śakas were now almost completely Hinduised by adopting Indian customs and contracting matrimonial relations with indigenous Indian families such as the Sātavāhanas. Cf. No. 98 (No. 2) below; above, p. 168, note 1, p. 178, note 9.

Allahabad Stone Pillar Inscription

Identification of places and individuals

Erandapalla--According to Fleet it is Erandol in the District of East Khandesh. K.N.Dikshit and Y.R.Gupte are also of the same view. Dubreuil and K.G.Shankar, however, identify the with Erandapalli, near Chicacole on the coast ...

he capital o...
Pedda Vagi in ...
he Salankayana ...
cription.

...ghat or Palukkadu.
...e name mentioned
...fies with the village
...desh.

...tra. According to
...n of Vellamonchili
... follow Fleet and
...dern Devagiri in
...tate of Karnataka.

...n the Inscription
...ld then mean belonging to
Kerala, ... Kerala with Saugar territory in the old Province of Central Provinces round about Yayatinagar. The author of the Pavanaduta locates Kerala there. Barnott, however, identifies with Korada while Kielhorn identifies it with Kunala mentioned in the Aihole Inscription which is taken to refer to the Kolleru lake between the rivers Godavari and the Krsna. Bhandar-

SELECT IN...

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16 प्रणयक्रियाभिः पौर-जानपद ...
कालेन विगुण-...
कारितमिति (।*) [अभ्र]...
17 [च]' महा[क्ष]त्रप[स्य] ...
...दस्यानुत्साह-विमुख-म...
18 पुनः-सेतुबन्ध-नैराश्या...
पार्थिवेन कृत्स्नानाम्...
19 पह्लवेन' कुलैप-...
ममिवर्द्धयता ...
20 स्वधिष्ठिता ...

16 प्रणयक्रियाभिः[1] पौर-जानपदं जनं स्वस्मात्कोशा[2] महता धनौघेन अनतिमहता च
कालेन त्रिगुण-दृढतर-विस्तारायामं सेतुं विधा[य स*]र्व्वत[टे][3]......[सु]दर्शनतरं
कारितमिति (।*) [अस्मि]न्नर्थे

17 [च][4] महा[क्ष]त्रप[स्य] मतिसचिव-कर्मसचिवैरमात्य-गुण-समुद्युक्तैरप्यतिमहत्वा-[5]
द्भेदस्यानुत्साह-विमुख-मतिभि[:] प्रत्याख्यातारंभ[ं]

18 पुनः-सेतुबन्ध-नैराश्याद्दाहाभूतासु प्रजासु इहाधिष्ठाने पौरजानपदजनानुग्रहार्थं[6]
पार्थिवेन कृत्स्नानामानर्त्त-सुराष्ट्रानां[8] पालनार्त्थन्नियुक्तेन

19 पह्लवेन[9] कुलैप-पुत्रेणामात्येन सुविशाखेन यथावदर्थ-धर्म-व्यवहार-दर्शनैरनुराग-
मभिवर्द्धयता शक्तेन दान्तेनाचपलेनाविस्मितेनार्य्येणाहार्य्येण

20 स्वधितिष्ठता धर्म-कीर्त्ति-यशांसि भर्तुरभिवर्द्धयतानुष्ठित[मि]ति ।[10]

No. 68—Inscription on the Silver Coins of Rudradāman I (c. 130-50 A.D.)

Rapson, *Catalogue*, p. 78, Nos. 270 ff.

First Side[11]

Bust of king to right; imitation of inscription in Greek characters.[12]

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1 कर=tax; विष्टि=forced (i.e., unpaid) labour; प्रणय=benevolence or emergency tax (cf. Kauṭilya, *Arthaśāstra*, V, ii), mod. *prīti-dān*.

2 Read ०कोशात्.

3 Indraji and Bühler have [सर्व्व]नग[र]; but Kielhorn appears to be right.

4 Not noticed by others.

5 मतिसचिव (cf. धीसचिव of Amara)=counsellor; कर्मसचिव=executive officer. For अमात्य-गुण, see line 19. See also Bk. III, No. 25, verses 8-11.

6 Read ०महत्त्वा०.

7 Originally the engraver began an *akshara* with *e*-sign in place of थ.

8 Read सुराष्ट्राणां.

9 Pahlava is usually taken to mean a Parthian. Pahlava and Pārada are mentioned side by side in literature. Pahlava is apparently connected with the old Palhavi language of Iran. Did a Pahlava sometimes denote a Persian and Pārada a Parthian? Palhavi is the name of the Persian language in the intermediate stage of its development from the Zend language to modern Persian. See No. 86 below.

10 The full stop is indicated by a slightly curved dash-like sign.

11 From representation in Rapson's Catalogue, Plate X.

12 "From this period onwards the inscription in Greek characters ceases to have any meaning. It became a mere ornament, and traces of it thus continue to appear

Second Side

Symbol of three arches,[1] surmounted by crescent; waved line[2] beneath; crescent to left; star to right; border of dots. Inscription[3] in Brāhmī characters :—

राज्ञो क्षत्रपस जयदाम-पुत्रस[4] राज्ञो महाक्षत्रपस रुद्रदामस (॥•)

(= राज्ञः क्षत्रपस्य जयदाम्नः पुत्रस्य राज्ञः महाक्षत्रपस्य रुद्रदाम्नः ॥)

No. 69—Gundā Stone Inscription of the time of Rudrasiṁha I—[Śaka] Year 103 (=181 A.D.)

GUṆḌĀ, Jāmnagar District, Rājkoṭ Division, Bombay State

G. BÜHLER, *Ind. Ant.*, X, pp. 157 f.; BHAGWANLAL INDRAJI, *Bomb. Gaz.*, I, part i, p. 42; RAPSON, *J. R. A. S.*, 1899, p. 375; *Catalogue*, p. lxi; LÜDERS' List, No. 963; D. R. BHANDARKAR, *Prog. Rep. Arch. Surv. Ind., W. Circ.*, 1914-15, p. 67; R. D. BANERJI and V. S. SUKTHANKAR, *Ep. Ind.*, XVI, p. 235.

Language: Sanskrit influenced by Prakrit
Script: Brāhmī

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on the coins until the end of of the dynasty."—Rapson. In imitation of the coins of their Greek predecessors, the Skytho-Parthians and Kushāṇas used Greek legends on their coins. The Satrapal Skythian families of Western India were originally feudatory to the Kushāṇas.

[1] Formerly the symbol was supposed to indicate a Chaitya. It is now believed to represent a hill.

[2] This symbol is supposed to indicate a river. The three arches on a waved line may indicate a hill-fort on the bank of a river.

[3] The language is Prakrit influenced by Sanskrit. This is also the case even with the coins of Rudrasiṁha III, the last king of the dynasty. This fact shows that pure Sanskrit was still not very popular even in that locality where it began to oust Prakrit from the field of epigraphy from an early period.

[4] Some specimens have जयदामस पुत्रस. See Rapson's Catalogue, p. 79; Nos. 276 ff.; Plate X. The *sāpeksha-samāsa* is common in early inscriptions; cf. गोवधनस बेनाकटक-स्वामि in No. 83, *infra*; also Nos, 69, 72, etc.

Allahabad Stone Pillar Inscription

Identification of places and individuals

Erandapalla--According to Fleet it is Erandol in the District of East Khandesh. K.N.Dikshit and Y.R.Gupte are also of the same view. Dubreuil and K.G.Shanker, however, identify the place with Erandapalli, near Chicacole on the coast of Orissa. G.R.Sudas considers Fleet's identification as wrong. The king ... cannot be so far

... nity of Kalinga
... r the identi-
... ties in Kalinga,
... fore, have to
... Golconda
... age Endapilli
... to be a king
... pallia may well
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... apital of the
... Vagi in Ellore
... alankayana king
... tion.

... or Palakkada.
... me mentioned
... with the village

... According to
... Vellamanchili
... ow Fleet and
... Devagiri in
... of Karnataka.

... Inscription
is a ... than mean belonging to
Kerala. Bhandarkar identifies this Kerala with Sonpur territory in the old Province of Central Provinces round about Yayatinagar. The author of the Pavanaduta locates Kerala there. Barnett, however, identifies with Korada while Kielhorn identifies it with Kunala mentioned in the Aihole Inscription which is taken to refer to the Kolleru lake between the rivers Godavari and the Krsna. Bhandar-

TEXT[1]

1 सिद्धं(द्धम्) (।•) इदं तडाकं सुदर्शनं गिरिनगराद[पि] * *[2]......(मृ•)[त्ति]कोपल-
विस्तारायामोच्छ्रय-निःसन्धि-बद्ध-दृढ-सर्व्व-पालीकत्वात्पर्वत-पा-

2 द-प्रतिस्पर्द्धि-सुश्लि[ष्ट]-[बन्धं•] ....[व]जातेनाकृत्रिमेण सेतुबन्धेनोपपन्नं सुप्रति-
विहित-प्रनाली-परीवाह-

3 मीढविधानं[3] च त्रिस्क[न्ध•]......नादिभिरनुग्र[है]र्महत्युपचये वर्त्तते (।*) तदिदं
राज्ञो महाक्षत्रपस्य सुगृही-

4 त-नाम्नः[4] स्वामि-चष्टनस्य पौत्र[स्य*] [राज्ञः क्षत्रपस्य सुगृहीतनाम्नः स्वामि-जय-
दाम्न*]: पुत्रस्य राज्ञो महाक्षत्रपस्य गुरुभिरभ्यस्त-नाम्नो रु[द्र]दाम्नो वर्षे द्विसप्त-
तित[मे] ७०(+*)२

5 मार्गशीर्ष-बहुल-प्र[ति][पदि॰]... .॰: सृष्टवृष्टिना[5] पर्ज्जन्येन एकार्णवभूतायामिव
पृथिव्यां कृतायां गिरेरूर्जयतः सुवर्णसिकता-

6 पलाशिनी-प्रभृतीनां नदीनां[6] अतिमात्रोद्वृत्तैर्व्वेगैः सेतुम . [यमा]णानुरूप-प्रतीकार-[7]
मपि गिरिशिखर-तरु-तटाट्टालकोपत[ल्प]-द्वार-शरणोच्छ्रय-विध्वंसिना[8] युगनिधन-सद-

7 श-परम-घोर-वेगेन[1] वायुना प्रमथि[त]-सलिल-विक्षिप्त-जर्ज्जरीकृताव[दी][र्ण•]...
[क्षि]ताश्म-वृक्ष-गुल्म-लताप्रतानं[2] आ नदी[त]लादित्युद्घाटितमासीत् (।•) चत्वारि
हस्त-शतानि वीशदुत्तराण्यायतेन[3] एतावंत्येव [वि]स्ती[र्णे]न

8 पंचसप्तति-हस्तानवगाढेन[4] भेदेन निस्सृत-सर्व्व-तोयं मरु-धन्व[5]-कल्पमतिभृशं
दु[र्द][6]......(।•)...[स्य]र्थे मौर्यस्य राज्ञः चन्द्र[गु][प्त*][स्य] राष्ट्रियेण
[वै]श्येन पुष्यगुप्तेन कारितं अशोकस्य[7] मौर्यस्य (कृ*)ते[8] यवनराजेन
तुष[ा]स्फेनाधिष्ठाय[9] while governing

9 प्रण[ा]लीभिरलं[ं]कृत[ं](तम्) (।•) [त[त्कारित[या] च राजानुरूप-कृत-विधानया
तस्मिं[10][भे]दे दृष्टया प्रनाड्या[11] वि[स्तृ]त-से[तु*]........णा[12] आ गर्भात्प्रभृत्य-
वि[ह]त-समुदि[व[13]-रा]जलक्ष्मी-धारणा-गुणतस्सर्व्व-वर्णैरभिगंम्य[14] रक्षणार्थं पतित्वे
वृतेन [आ] प्राणोच्छ्वासात्पुरुषवधनिवृत्ति-कृत-

---

monk after receiving the *Upasampadā*. The interval may be very short or very long. Note that the wife's *gotra* is different from that of the husband (*cf.* Poona plates of Prabhāvatī, *infra*, Bk. III, No. 60).

1 From the facsimile in *Ep. Ind.*, VIII. The rules of *sandhi* have been observed in many cases, but not in all. सिद्धं=सिद्धिः [अस्तु]. For the later history of the lake, see *infra*, Bk. III, No. 25.

2 Indraji and Bühler have गिरिनगरा[द्रि-पाद-रम] ; but Kielhorn rightly thinks that the letter read as द्रि is undoubtedly द. According to him, the first four *aksharas* of the lacuna may be conjecturally read as दूरमत्त. रा looks like रि. Girinagara was the name of the ancient city now represented by Junāgaṛh. The Sudarśana lake was formed in the valley round the foot of the Girnar hill by an embankment across the gorge near the place where the inscription has been found. See Bk. III, No. 25.

3 मीढ means गोमूत्रक and Indraji translates, 'the outline of which runs in curves like a stream of urine'. Kielhorn points to मीढगिरि (a dunghill) in the *Lalitavistara* and translates "arrangements made to guard against foul matter or impurities".

4 Cf. नामापि गृहीतोऽस्य पापकारिणः पापमलेन लिप्यत इव धी जिह्वा. *Harshacharita*, N.S.P. ed., p. 210.

5 Indraji and Bühler : सृष्ट ; but a *visarga* before सृ is clear.

6 Read ॰नाम् अति॰

7 Indraji and Bühler : ॰र्यंशाखा॰.

8 उपतल्प means the same thing as तल्प in *Raghuvaṁśa*, XVI, 11, 'an upper story'. शरणोच्छ्रय is 'a shed for shelter'; cf. प्रतिश्रय in No. 59, *supra*.

1 Read वेगेन.

2 Read ॰तानम् आ॰.

3 Read विंशत्यु॰.

4 Kielhorn reads सप्ततिं.

5 Read धन्व.

6 Kielhorn suggests the restoration दुर्दर्शनमासीत् with two or three words introducing the following sentence.

7 Read कारितम् । अशोकस्य.

8 The original has ते for which Bhau Daji proposed तेन, and Indraji तत्. Kielhorn suggests कृते which is better. Apparently Rudradāman had access to some records regarding the origin of the lake. The Greek ruler with a Persian name was probably Aśoka's feudatory and governor. For the *Yavanas* in Western India, see *infra*, No. 86; *Periplus*, § 47; for Dattāmitrī (=Demetriaspolis) in Sauvīra, see Raychaudhuri, *P. H. A. I.*, 4th ed., p. 319.

9 Generally read स्फे; but Kielhorn is right when he points out that the subscript is not प but फ.

10 Read तस्मिन्.

11 Some read प्रणाड्या.

12 Some read णौ.

13 Read समुदित. The passage possibly suggests that Rudradāman's father died before his birth.

14 Read ॰गम्य.

23—1902 B.

Allahabad Stone Pillar Inscription

Identification of places and individuals

Erandapalla—According to Fleet it is Erandol in the District of East Khandesh. K.N.Dikshit and Y.R.Gupte are also of the same view. Dubreuil and K.G.Shankar, however, identify the place with Erandapalli, near Chicacole on the coast of Orissa. G.Ramdas considers Fleet's identification as wrong. The king Svamidatta mentioned immediately before it cannot be so far away on the western coast. It must be in the vicinity of Kalinga and Pistapura, says he. Similarly does he consider the identification offered by Dubeuil as wrong for Chicole lies in Kalinga, the country of Svamidatta. Erandapalla may, therefore, have to be identified with the village Yendipalli in the Golconda Taluk of the Visakhapatanam District or the village Endapilli in the Ellore Taluk. Since Svamidatta is taken to be a king of Kottura and not of the whole of Kalinga Erandapallaia may well have to be identified with Erandapalli near Chicacole on the east coast of Orissa.

Kanci—Modern Canjeevaram.

Avamukta— Nothing is known about it.

Vengi— Scholars accept it to be the same Vengi as was the capital of the Calukya kings. It is the modern village Vegi or Pedda Vegi in Ellore Taluk. Its king Hastivarman is identical with the Salankayana king of the same name mentioned in a Copper Plate Inscription.

Palakka— According to V.A.Smith it is a Division of Palghat or Palakkadu. Dubreuil identifies with the capital of the same name mentioned in many Copper Plates. G.Ramdas, however, identifies with the village Palakki in the Nellore District, in Andhra Pradesh.

Devarastra— According to Fleet and Smith it is Maharashtra. According to Dubreuil and D.R.Bhandarkar it is the region of Vellamanchili in the Viragapalanam District. Inclined to follow Fleet and Bhandarkar, G.Ramdas identifies with the modern Devagiri in the District of Dharwar at present in the State of Karnataka.

Mahakantara— Nothing is known about it.

Kurala—According to Fleet the expression Kauralaka in the Inscription is a mistake for Kairalaka which should then mean belonging to Kerala. Bhandarkar identifies this Kerala with Sonpur territory in the old Province of Central Provinces round about Yayatinagar. The author of the Pavanaduta locates Kerala there. Barnett, however, identifies with Korada while Kielhorn identifies it with Kunala mentioned in the Aihole Inscription which is taken to refer to the Kolleru lake between the rivers Godavari and the Krsna. Bhandar-

kar does not agree with this, for Kolleru lake must have been included in the kingdom of Vengi. According to G.Ramdas Kurala must be the plain country of the Ganjam District to the northeast of the Mahendra hill, now chiefly occupied by the Oriyas.

Kusthalapura---According to Smith it is a mistake for Kusasthalapura, a name of the city of Dvaraka. Kusasthala was the capital of Anartta, i.e. north Gujarat. Barnett and Bhandarkar, however, take it to be Kuttalur, near Pollur, in North Arcot.

Rudradeva---K.N.Dikshit identifies him with Rudrasena of the Vakataka dynasty.

Matila--- He may be identical with Mattila of the seal found in Bulandshahar

Candravarman---H.P.Sastri, Smith, R.D.Banerji and others identify him with king Candragupta of Pushkarana (modern Pokharana in Marwar).

Ganapatinaga--- He could be the same as Ganapati of the Naga family whose coins have been found at Narwar and Besnagar. He was probably ruling at Vidisa. He was no doubt a king of another Naga family ruling at Padmavati.

Acyuta---He was probably a king of a third Naga family ruling at Mathura. The Copper and Bronze coins bearing the syllables Acyu and found in the Bareilly District of U.P. were probably issued by him.

Nandin--- Nothing is known about him.

Balavarman--- According to K.N.Dikshit he is identical with Bhaskaravarman of Assam. Balavarman may have been first ruling in the eastern part of Aryavarta just to the west of Assam. His Descendants after the defeat at the hands of Samudragupta seem to have shifted to Assam.

Aryavarta---Literally the word means the abode of the Aryans, a common term used to denote northern India.

Samatata---Varahamihira places Samatata in the eastern division and Hiuen Tsang to the east of Tamralipti country and bordering on the sea. It is taken to signify the delta of the Ganga and the Brahmaputra of which Jessore and Khulna Districts form the central portion. Its capital Karmanta has been identified with Kamta in the Comilla District by N.K.Bhattasali.

Davaka--- According to Fleet it may correspond to Dacca. According to Smith it corresponds to the modern Districts Bogra, Dinajpur and Rajshahi. But as these areas were not actually incorporated into the Gupta dominions, D.R.Bhandarkar suggests that Davaka corresponds to the hill Districts of Chittagong and Tippera.

Kamarupa---It corresponds in the main to modern Assam, the central porton of which is known by that name.

Nepala--- The present country of Nepal.

Kartrpura--- According to Fleet it is Kartarpur in the District of Jullundur in the Province of Punjab.

Malava--- The malavas were originally the same as Malloi of the Greek writers and the Malayas, the Mleccha people, who according to the Mudra-rakasa fought against Candragupta Maurya. They appear to have migrated southward and were in occupation of a province called Nagarchal in the southeastern portion of the Jaipur State in Rajputana where their coins of the period approximately from B.C.150-250 A.D. were found in numbers. In the Gupta period they seem to have migrated still further southwards as is indicated by some of the Inscriptions of the period. They had occupied the southeastern part of Rajputana and the parts of Central India adjoing them.

Arjunayana--- The Arjunayanas had probably occupied the eastern part of the Jaipur and Alwar States.

Yaudheya----From the find-spots of their coins, seals and inscriptions they seem to have been ruling in the country between Sutlej and the Jumna as far southward as Bharatpur State. According to Dubreuil they had established themselves in the Mathura region probably after the death of the Kushan emperor Vasudeva and were neighbours of the Nagas.

Madrajkas--- Their country corresponds roughly to modern Sialkot and the srrounding region between the Ravi and the Chenab rivers. Its capital was Sakala, modern Sialkot.

Abhiras----According to Smith they can be located in the Province of Ahirwada between the Parvati and the Betwa rivers in Central India. But as Abhiras are often mentioned in the Ksatrapa Inscriptions of Surashtra, they may have been located in Kathiawad and Gujarat.

Prarjunas--- Smith locates them in the Narsinghpur District of Central India. D.R.Bhandarkar, however, locates them near Narsinghgarh again in Central India.

Sanakanikas--- A chief of the Sanakanika tribe or family is mentioned as a feudatory of Candragupta II in a Cave Inscription from Udayagiri near Vidisha. Though it is not sufficient to locate the family in that part, it seems probable that the Sanakanikas were somewhere near that part.

Kakas--- Nothing is known about them.

Kharaparikas--- According to D.R.Bhandarkar they were probably identical with Kharparas mentioned in the Batiagarh Inscription of the Damoh Inscription of Madhya Pradesh.

Daivaputrasahisahanusahi---Fleet, Smith and Allan split the word into three different titles : Daivaputra, Sahi and Sahanusahi. But according to Bhandarkar since in the Inscription the word is Daivaputra and not Devaputra, it cannot stand by itself and must be taken with what follows. The whole expression corresponds with the full royal insignia Devaputramaharaja-rajatiraja of the later Great Kushanas or Kushanaputras as they called themselves. They exercised sway over not only the Kabul valley but also over the Punjab and the Mathura regions.

Sakas--- Some scolars take this racial name to refer to the Ksatrapas of Kathiawad and Malwa. But according to D.R.Bhandarkar the Saka king referred to in this Inscription was probably the Saka king Sridharavarman or his successor mentioned in the Sanchi Inscription of Saka 241

Murundas--According to Sten Konow the Murundas were in reality the Kushanas and the word Murunda itself is not the name of a tribe but a Saka word meaning lord which was used as a title by the Sakas and after them by the Kushanas.

Saimhalakas--- It means the people of Ceylon. An account of the embassy of the Ceylon king Sri Meghavarman has been preserved by the Chinese x authorities which says that he sent gifts to Samudragupta with the request to be allowed to build a monastery at Bodh Gaya.

Girnar Rock Inscription of Rudradāman of Śaka Year 72

Translation

Accomplished. This lake Sudarśana from Girinagara even... so joined in construction as to rival the foot of a mountain with all rows (of its embankments) strong in breadth, length and height having been constructed with earth and stone work, having a natural dam, formed by..., well provided with conduits, drains and safeguards against foul matter is in a highly prosperous condition. This same (lake) -on the first day of the dark fortnight of the month of Mārgaśīrṣa in the seventy second year of (thee (reign of) the king Mahākṣatrapa whose name is repeated by the elders as Rudradāman, son of the lord, the king Kṣatrapa Jayadāman of auspicious name, the grandson of the lord Mahākṣatrapa Caṣṭana of auspicious name...when by the clouds pouring forth rain the earth had been turned into one ocean as it were was ripped open upto the bottom of the river even though it had the proper safeguards, by the highly swollen floods of the Suvarṇasikatā, the Palāśinī and other streams of the mountain Urjayat with the storm of highly terrible velocity resembling that of the one at the end of the aeon, which destroyed hill tops, trees, banks, upper storeys, gates and raised places of shelter with its... broken to pieces, smashed and thrown with its churned waters, and the stones, the trees, the bushes and the expanse of creepers scattered about.

By a breach 420 Cubits long, just as many Cubits broad (and) 75 Cubits deep all the water flowed out so that (the lake) almost like a sandy desert (became) extremely ugly to look at.

...for the sake of...ordered to be made by Vaiśya Puṣyagupta, Governor of the Maurya king Candragupta and adorned with conduits by the Yavana king Tuṣāspha, for the sake of the Maurya kingdom, while governing, and by the conduit constructed in a manner worthyof a king (and) seen in that breach the extensive dam...

he who, ever since he was in the womb was characterized by the possession of the consummate Royal Fortune, who had been chosen for lordship for obtaining protection by people of all the castes who approached him, who is true to his vow of abstaining from killing human beings except in battles...who is not failing ten deal blows to equal adversaries meeting him face to face, who grants protection of life to the people who approach him of their own accord and those who prostrate themselves before him, who is the lord of the territories such as the eastern and western Ākarāvanti, Anūpa, Nīvṛt, Ānarta, Surāṣṭra, Śvabhra, Maru, Kaccha, Sindhu, Sauvīra, Kukura, Aparānta, Niṣāda and so on wherein the objects of righteousness, wealth and pleasure are duly attained under his influence and where the towns, the markets and rural areas are not troubled by robbers, snakes, wild beasts, diseases and the like, who by force has destroyed the Yaudheyas who were disinclined to submit, rendered proud as they were by having manifested their title of

heroes among all the Kṣatriyas, who earned fame, because he, in spite of having twice in fair fight defeated Śātakarṇi, the lord of the south, refrained from destroying him on account of the closeness of the relationship, who has attained wide fame by studying and remembering, by knowledge and practice, of grammar, music, logic and other great sciences, who...the management of horses, the elephants, the chariots, the use of sword and shield, the duel and other... the acts of quickness and efficiency of opposing forces, who day by day is in the habit of bestowing presents and honours and avoiding disrespectful treatment, who is generous, whose treasury is overflowing with the accumulation of gold, silver, diamonds ~~and~~, Vaidūryas and other gems, who is expert in composing poetry in prose and verse which is highly ornamented with conventions of words that are clear, light, sweet, variegated and lovely, whose beautiful frame has the excellent marks and signs such as length, dimension and height, voice, gait, colour, vigour and strength, who himself has acquired the name Mahākṣatrapa, who has been wreathed with many garlands at the ~~xxx~~ Svayamvaras of King's daughters-he Mahākṣatrapa Rudradāman, in ~~x~~ order to... cows and Brāhmaṇas, for a thousand years, and to increase his religious merit and fame without oppressing the inhabitants of the towns and rural areas with taxes, forced labour and acts of affection, by the expenditube of a vast amount of money from his own treasury and in not too long a time made the dam three times as strong in breadth and length ....(and so) had(this lake) made (even) more beautiful to look at.

When in this manner the Mahākṣatrapa's counsellors and executive officers, who though fully endowed with the qualifications of ministers were averse to a task (regarded as) futile, on account of the enormous extent of the breach, opposed the commencement (of the work), (and) when the people in their despair of having the dam rebuilt were loudly lamenting, (the work) was carried out by the minister Suviśākha, the son of Kulaipa, a Pahlava, who for the benefit of the inhabitants of the towns and the countryside had been appointed by the ~~x~~ king in this government to rule the whole of Ānartta and Surāṣṭra, who by his proper dealings and views in things temporal and spiritual increased the attachment (of the people), who was able, patient, not arrogant, upright (and) not to be bribed, (and) who by his good government increased the spiritual merit, fame and glory of his master.

....

Girnar Rock Inscription of Mahaksatrapa Rudradaman

Identification of the places

Akaravanti.- D.R.Bhandarkar takes the entire expression to mean Malwa. This is indicated by the fact that it is qullified by the word purvapara which means the eastern and the western divisions of the Akaravanti country. Bhagavanlal Indraji, however, connects purva with Akara and apara with Avanti, meaning, therefore, the eastern Aka and the western Avanti countries. Avanti is identified with Ujjayini. Akara must, therefore, be a place close to it. On this basis it is basis it is taken to refer to Agara, an ancient town, 40 Kms. northeast of Ujjayini.

Anupa— The country around the basin of upper Narmada with Mahismati as the capital. Mahismati has been identified with a place called Mandhata in Madhya Pradesh.

Nivrt— It is not clear which country is denoted by this term. It is probable that it was the hilly tract between Nimar, Malwa and north Gujarat, comprising modern Dunsawra, Dungarpur and certai areas around them. It is, however, better to take the word to mean a country in general, as does Bhagavanlal Indraji.

Anartta— Northern part of modern Gujarat, the chief town of which was Anarttapura or Anandapura, modern Vadnagar, near Baroda.

Surastra— Modern Kathiawar.

Svabhra— According to Rapson it denotes the country on the banks of the Sabarmati river.

Maru— Marwar.

Kaccha— Modern Cutch.

Sindhu— Modern Sindh.

Sauvira— Probably the southeast or the northeast of Sindh, bordering on the desert.

Kukura— According to R.G.Bhandarkar it is identical with that portion of Rajputana which is called Kie-che-lo by Hiuen Tsang. According to Bhagavanlal Indraji it denotes probably part of east Rajputana. According to D.R.Bhandarkar it is probably modern Gujarat as it is associated with Aparanta in the Nasik Cave Inscription of Gautamiputra and in this Inscription. Gaurishankar suggests that it may represent Kukureshwar Mahal of the Holkar State which is in the northeast of Mandsor in Madhya Pradesh.

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Aparanta--- Literally it may mean the western end. It might have denoted

the country between the Mahī and the Damanagaṅgā.

Niṣāda- Probably the territories of the Vindhya mountain inhabited by Niṣādas, i.e. wild tribes, such as Bhils. The Niṣādas were an aboriginal race, a forest people and were scatterd all over northern and central India.

ALLAHABAD PILLAR INSCRIPTION
OF SAMUDRAGUPTA (c.330-375 A.D.)

१. (य:) कुल्यै: स्वै .... तस.......

२. (यस्य ?).........................

.... (।।) (१)

३. पुं (?) व........ त्र ....

४. (स्फु) रद्व (?).......... दा: स्फुटो-

(द्वर्व) सित........ प्रवितत .... (।।) (२)

५. यस्य प्र(ज्ञानु)षङ्गोचित-सुख-मनस: शास्त्रत (त्वा)र्त्थ-भर्त्तु:

(- -) स्तब्धो (- -) नि (-) नोच्छू-

(- - - -)

६. (स)त्काव्य-श्री-विरोधान्बुध-गुणित-गुणाज्ञाहतानेव कृत्वा

(वि)द्वल्लोके ( ) वि (नाशि ?) स्फुट-बहु-कविता-कीर्त्ति-राज्यं

भुनक्ति (।।) (३)

७. (आ)र्य्यो हीत्युपगुह्य भाव-पिशुनैरुत्कर्णितै रोमभि: सभ्येषूच्छ्व-

सितेषु तुल्य-कुलज-म्लानाननोद्वीक्षि (त:) (।)

८. (स्ने)ह-व्यालुलितेन बाष्प-गुरुणा तत्त्वेक्षिणा चक्षुषा य: पित्रा

( ) भिहितो नि (रीक्ष्य) निखि (लां पाह्येवमुर्व्वी) मिति (।।) (४)

९. (दृ)ष्ट्वा कर्म्माण्यनेकान्यमनुज-सदृशान्यद्भुतोद्भिन्न-हर्षा

भ(T)वैरास्वादय (न्त - - - -) (के)-

चित् (।)

१०. वीर्य्योत्तप्ताश्च केचिच्छरणमुपगता यस्य वृत्ते ( ) प्रणामे

( )प्य(र्त्ति ?) - (ग्रस्तेषु ? - - - - - -

- -) (।।) (५)

११. सग्रामेषु स्व-भुज-विजिता नित्यमुच्चापकारा: श्व:-श्वो मान-

प्र (- - - - - -) (।)

१२. तोषोच्छ्रितैः स्फुट-बहु-रस-स्नेह-फुल्लैर्म्मनोभिः पश्चात्तापं व-
(- -) (मं ?) स्य(T)द्वसन्त(म् ?) (।।)(६)

१३. उद्वेलोदित-बाहु-वीर्य्य-रभसादेकेन येन क्षणादुन्मूल्याच्युत-
नागसेन-ग(णपत्यादीन्नृपान्संगरे ? ।)

१४. दण्डैर्ग्राहयतैव कोत-कुलजं पुष्पाह्वये क्रीडता सूर्य्येने (णो)त्य (?)
(- -) तट (- - - - - -) (।।) (७)

१५. धर्म्म-प्राचीर-बन्धः शशि-कर-शुचयः कीर्त्तयः स-प्रताना वैदुष्यं तत्व-भेदि
प्रशम ( ) कु(-य)मु (सु ?) (-)- तार्त्थम् (?)(।)

१६. (अद्ध्येयः) सूक्तमार्ग्गः कवि-मति-विभवोत्सारणं चापि काव्यं को
नु स्याद्यो ( )स्य न स्याद्गुण इति (वि)दुषां ध्यान-पात्रं य एकः
(।।) (८)

१७. तस्य विविध-समर-शतावतरण-दक्षस्य स्व-भुज-बल-पराक्रमैक-
बन्धोः पराक्रमाङ्कस्य परशु-शर-शङ्कु-शक्ति-प्रासासि-तोमर-

१८. भिन्दिपाल-न(T)राच-वैतस्तिकाद्यनेक-प्रहरण-विरूढाकुल-व्रणशताङ्क-
शोभा-समुदयोपचित-कान्ततर-वर्ष्मणः

१९. कौसलकमहेन्द्र-माह (T) कान्तारकव्याघ्रराज-कौरालकमण्टराजपैष्ट-
पुरकमहेन्द्रगिरि-कौट्टूरकस्वामिदत्तैरण्डपल्लकदमन-का चेयकविष्णुगोपाव-
मुक्तक-

२०. नीलराज-वैङ्गेयकहस्तिवर्म्म-पालक्ककोग्रसेन-दैवराष्ट्रककुबेर-कौस्थलपुरकधन जय
प्रभृति-सर्व्वदक्षिणापथराज-ग्रहण-मोक्षानुग्रह-जनित-प्रतापोन्मिश्र-
माहाभाग्यस्य

२१. रुद्रदेव-मतिल-नागदत्त-चन्द्रवर्म्म-गणपतिनाग-नागसेनाच्युतनन्दि-बलवर्म्मा-
द्यनेकार्य्यावर्त्तराज-प्रसभोद्धरणोद्वृत्त-प्रभाव-महतः परिचारकीकृत-सर्व्वाटविक-
राजस्य

२२. समतट-डवाक-कामरूप-नेपाल-कर्त्तृपुरादि-प्रत्यन्त-नृपति-भिर्म्मालि-वार्जुनायन-
यौधेय-माद्रकाभीर-प्रार्जुन-सनकानीक-काक-खरपरिकादिभिश्च सर्व्व-कर-
दानाज्ञाकरण-प्रणामागमन-

१२. तोषोत्तुङ्गै: स्फुट-बहु-रस-स्नेह-फुल्लैर्म्मनोभि: पश्चात्तापं व-
(- -) (मं ?) स्य(T)द्वसन्त(म् ?) (।।)(६)

१३. उद्वेलोदित-बाहु-वीर्य्य-रभसादेकेन येन क्षणादुन्मूल्याच्युत-
नागसेन-ग(णपत्यादीन्नृपान्संगरे ? ।)

१४. दण्डैर्ग्राहयतैव कोत-कुलजं पुष्पाह्वये क्रीडता सूर्य्यैनै (णो)त्य (?)
(- -) तट (- - - - - -) (।।) (७)

१५. धर्म्म-प्राचीर-बन्ध: शशि-कर-शुचय: कीर्त्तय: स-प्रताना वैदुष्यं तत्व-भेदि
प्रशम ( ) कु(-य)मु (सु ?) (-)- तार्त्थम् (?)(।)

१६. (अद्ध्येय:) सूक्तमार्ग्ग: कवि-मति-विभवोत्सारणं चापि काव्यं को
नु स्याद्यो ( )स्य न स्याद्गुण इति (वि)दुषां ध्यान-पात्रं य एक:
(।।) (८)

१७. तस्य विविध-समर-शतावतरण-दक्षस्य स्व-भुज-बल-पराक्रमैक-
बन्धो: पराक्रमाङ्कस्य परशु-शर-शङ्कु-शक्ति-प्रासासि-तोमर-

१८. भिन्दिपाल-न(T)राच-वैतस्तिकाद्यनेक-प्रहरण-विरूढाकुल-व्रणशताङ्क-
शोभा-समुदयोपचित-कान्ततर-वर्ष्मण:

१९. कौसलकमहेन्द्र-माह (T) कान्तारकव्याघ्रराज-कौरालकमण्टराजपैष्ट-
पुरकमहेन्द्रगिरि-कौट्टूरकस्वामिदत्तैरण्डपल्लकदमन-का ञ्चेयकविष्णुगोपाव-
मुक्तक-

२०. नीलराज-वैङ्गेयकहस्तिवर्म्म-पालक्ककोग्रसेन-दैवराष्ट्रककुबेर-कौस्थलपुरकधन जय
प्रभृति-सर्व्वदक्षिणापथराज-ग्रहण-मोक्षानुग्रह-जनित-प्रतापोन्मिश्र-
माहाभाग्यस्य

२१. रुद्रदेव-मतिल-नागदत्त-चन्द्रवर्म्म-गणपतिनाग-नागसेनाच्युतनन्दि-बलवर्म्मा-
द्यनेकार्य्यावर्त्तराज-प्रसभोद्धरणोद्वृत्त-प्रभाव-महत: परिचारकीकृत-सर्व्वाटविक-
राजस्य

२२. समतट-डवाक-कामरूप-नेपाल-कर्तृपुरादि-प्रत्यन्त-नृपति-भिर्म्मालवार्जुनायन-
यौधेय-माद्रकाभीर-प्रार्जुन-सनकानीक-काक-खरपरिकादिभिश्च सर्व्व-कर-
दानाज्ञाकरण-प्रणामागमन-

२३. परितोषित-प्रचण्ड-शासनस्य अनेक-भ्रष्ट-राज्योत्सन्न-राजवंश-
प्रतिष्ठापनोद्भूत-निखिल-भु(व)न-(विचरण)-शान्त-यशस: देव-पुत्र-
षाहि-षाहानुषाहि-शकमुरुण्डैः सैंहलकादिभिश्च

२४. सर्व्व-द्वीप-वासिभिरात्म-निवेदन-कन्योपायन-दान-गरुत्मदङ्क-स्व-
विषयभुक्ति-शासन-(य)चनाद्युपाय-सेवा-कृत-बाहु-वीर्य्य-प्रसर-
धरणि-बन्धस्य पृ(पृ)थिव्यामप्रतिरथस्य

२५. सुचरित - शतालङ्कृतानेक - गुण - गणोत्सिक्तिभिश्चरण - तल-
प्रमृष्टान्य-नरपति-कीर्त्तेः साध्वसाधूदय-प्रलय-हेतु-पुरुषस्याचिन्त्यस्य
भक्त्यवनति-मात्र-ग्राह्य-मृदुहृदयस्यानुकम्पावतो ( ) नेक-गो-शतसहस्र-
प्रदायिन (:)

२६. कृपण-दीनानाथातुर-जनोद्धरण-सत्त्रदीक्षाद्युपगत-मनस: समिद्धस्य
विग्रहवतो लोकानुग्रहस्य धनद-वरुणेन्द्रान्तक-समस्य स्वभुज-बल-विजितानेक-
नरपति- विभव-प्रत्यर्प्पणा- नित्य- व्यापृतायुक्त-पुरुषस्य

२७. निशित-विदग्ध-मति-गान्धर्व्व-ललितैर्व्रीडित-त्रिदशपतिगुरु-तुम्बुरु-
नारदादेर्व्विद्वज्जनोपजीव्यानेक-काव्य-क्रियाभि: प्रतिष्ठित-कवि -
राज-शब्दस्य सुचिर-स्तोतव्यानेकाद्भुतोदार-चरितस्य

२८. लोकसमय-क्रियानुविधान-मात्र-मानुषस्य लोक-धाम्नो देवस्य महाराज-
श्री-गुप्त-प्रपौत्रस्य महाराज-श्री-घटोत्कच-पौत्रस्य महाराजाधिराज-श्री-
चन्द्रगुप्त-पुत्रस्य

२९. लिच्छवि-दौहित्रस्य महादेव्यां कुमारदेव्यामुत्प(त्प)न्नस्य महाराजाधिराज-
श्री-समुद्रगुप्तस्य सर्व्व-पृथिवी-विजय-जनितोदय-व्याप्त-निखिलावनि-तलां
कीर्त्तिमितस्त्रिदशपति-

३०. भवन-गमनावाप्त-ललित-सुख-विचरणामाचक्षाण इव भुवो बाहु-
रयमुच्छ्रित: स्तम्भ: (।) यस्य । प्रदान-भुज-विक्रम-प्रशम-शास्त्र-वाक्यो-
दयैरुपर्य्युपरि-सञ्चयोच्छ्रितमनेक-मार्ग्गं यश: (।)

३१. पुनाति भुवन-त्रयं पशुपतेर्ज्जटान्तर्गुहा-निरोध-परिमोक्ष-शीघ्र-मिव पाण्डु
गाङ्गं (पय:)(।।) (९) एतच्च काव्यमेषामेव भट्टारक-पादानां दासस्य
समीप-परिसर्प्पणानुग्रहोन्मीलित-मते:

३२. खाद्यटपाकिकस्य महादण्ड नायक-ध्रुवभूति-पुत्रस्य सान्धिविग्रहिक-कुमारामात्य-म(हादण्डनाय) क-हरिषेणस्य सर्व्वं-भूत-हित-सुखायास्तु । (॥)

welfare of all beings

३३. अनुष्ठितं च परमभट्टारक-पादानुध्यातेन महादण्डनायक-तिलभट्टकेन ।

It is executed by

who meditates on the feet of the emperor.

MEHARAULI IRON PILLAR INSCRIPTION
OF CHANDRA

१. यस्योद्वर्त्तयत: प्रतीपमुरसा शत्रून्समेत्यागतान्वङ्गेष्वाहव-वर्त्तिनो
( ) भिलिखिता खड्गेन कीर्त्तिर्भुजे

२. तीर्त्वा सप्त मुखानि येन समरे सिन्धोर्जिता वाह्लिका यस्याद्याप्यधि-
वास्यते जलनिधिर्व्वीर्य्यानिलैर्द्दक्षिण: (।।)

३. खिन्नस्येव विसृज्य गां नरपतेग्गामाश्रितस्येतरां मूर्त्या(र्त्या) कर्म्म-
जितावनिं गतवत: कीर्त्या (र्त्या) स्थितस्य क्षितौ

४. शान्तस्येव महावने हुतभुजो यस्य प्रतापो महान्नाद्याप्युत्सृजति प्रणा-
शित-रिपोर्य्यत्नस्य शेष: क्षितिम् (।।)

५. प्राप्तेन स्व-भुजार्ज्जितं च सुचिरं चैकाधिराज्यं क्षितौ चन्द्राह्वेन
समग्र-चन्द्र-सदृशीं वक्त्र-श्रियं बिभ्रता

६. तेनायं प्रणिधाय भूमि-पतिना भावेन विष्णौ (ष्णौ) मतिं प्रांशुर्व्विष्णुपदे
गिरौ भगवतो विष्णोर्ध्वज: स्थापित: (।।)

ऐरण्डपल्लक दमन — Fleet: Erandol in East Khandesh dist.
K.N. Dikshit & Y.R. Gupta the same.
Dubreuil & K.G. Sankar: Erandapalli near Chicacole on the coast of Orissa.
G. Ramdas: Fleet's identification is wrong. The king of Erandapalli is mentioned immediately, cannot be so far away on the western coast. It must be in the vicinity of Kalinga & Pishtapura. Similarly Dubreuil's identification is also wrong as Chicacole lies in Kalinga, the country of Svamidatta. Erandapalli will, therefore, have to be identified with the village Yendipalli in the Golconda Taluk of the Visakhapatnam District or the village Endapilli in the Ellore Taluk. But Svamidatta is taken to be a king of Kottura and not the ruler of Kalinga, Erandapalli may well be identified with Erandapalli near Chicacole (the east coast of Orissa).

काञ्ची — modern Conjeevaram.

अवमुक्तक नीलराज — Not known

Vengi — It has been accepted by scholars that Vengi, the capital of the Salankayana kings, is the modern village Vegi or Pedda Vegi in Ellore Taluka.
Hastivarman is identical with the Salankayana king of the same name mentioned in a Copper Plate Inscription.

पालक्क — Smith — Division of Palghat or Palakkadu
Dubreuil — Pallava capital of the same name mentioned in many copper plates.
G. Ramdas — the modern village Palakkai in the Nellore District.

दैवराष्ट्र — Fleet & Smith — Maharashtra
Dubreuil & D.R. Bhandarkar: the region of Yellamanchili in the Vizagapatam District.
G. Ramdas: is inclined to follow Dubreuil & Bhandarkar & identifies it with modern Devagiri in the Dharwar District.
Bhandarkar infers that कुबेर was perhaps the father of कुबेरनागा of the Naga family who was a queen of चन्द्रगुप्त II.

कौस्थलपुर — Not known.

कौरालक — Fleet: Kaurala is a mistake for केरलक denoting the Province of केरल. Bhandarkar identifies कोरल with the सोनपुर territory in the C.P. around Yayatinagar where the [illegible]
[illegible]

with Korada, & it has ... is ...
as कौराल mentioned in Aihole Inscription
& identified with the Kolleru lake between the Godavari & the Krishna. Bhandarkar does not agree with this for Kolleru lake must have been included in the kingdom of Vengi.
G. Ramdas: Kerala must be the plain country of the Ganjam district to the north-east of Mahendra hill, now chiefly occupied by the Oriyas.

कुस्थलपुर — Smith: कुस्थलपुर a mistake for कुशस्थलपुर a name of the city of Dvaraka. कुशस्थलीपुर the capital of आनर्त, i.e. north Gujarat. Barnett & Bhandarkar: Kuttalur near Polur in North Arcot.

रुद्रदेव — K. N. Dikshit: identifies with Rudrasena of the Vakataka dynasty.

मतिल — May be identical with Mattila whose seal found in Bulandshahr.

चन्द्रवर्मन् — H. P. Shastri, Smith, R. D. Banerji & others identify him with king चन्द्रवर्मन् पुष्करणाधिप (modern Pokharana in Marwar)

गणपतिनाग — the same as गणपति of the Naga family whose coins have been found at Narwar & Besnagar. He was probably ruling at Vidisa. He was no doubt a king of another Naga family ruling at Padmavati.

अच्युत — He was probably a king of a third Naga family ruling at Mathura. The copper & bronze coins bearing the syllable अच्यु & found in the Bareilly district of U.P. were probably issued by him.

नन्दि — Not known.

बलवर्मन् — Acc. to Dikshit, he is identical with Bhaskaravarman of Assam. Balavarman may have been first ruling in the eastern part of Aryavarta just to the west of Assam. His descendants after defeat at the hands of Samudragupta seem to have shifted towards Assam.

आर्यावर्त — lit. the abode of the Aryas, a common term used to denote northern India.

समतट — Varahamihira places समतट in the eastern division and Hiuen Tsang to the east of the Tamralipti country and bordering on the sea. It is taken as comprising the delta of the Ganga and the Brahmaputra of which Jessore and Khulna districts form the central portion. Its capital Karmanta has been identified with Kamta in the Comilla district by N.K. Bhattasali.

डवाक — According to Fleet it may correspond to Dacca. Acc. to V.A. Smith it corresponds to modern districts of Bogra, Dinajpur and Rajshahi. But as these divisions were not actually incorporated in the Gupta dominions D.R. Bhandarkar suggests that डवाक corresponds to the hill districts of Chittagong and Tippera.

कामरूप — It corresponds to modern Lower Assam, the central portion of which is still known as कामरूप.

नेपाल — The present country of Nepal.

कर्तृपुर — According to Fleet it is Kartarpur in the district of Jullundur. But it [illegible] correspond to the Kumaon, Garhwal and Rohilkhand.

मालव — They were originally the famous Malloi of the Greek writers and the Malayas, [illegible] of the Greek people who according to the Mudrarakshasa [illegible] against [illegible]. They appear to have migrated southwards and were in occupation of a province called Nagarchal [illegible] southeastern portion of the Jaipur state in Rajputana where [illegible] coins of the period approximately from B.C. 150 – 250 A.D. were found in numbers. In the Gupta period they seem to have migrated still further southwards as is indicated by the Mandasor inscriptions of the period. They had occupied the southeastern part of Rajputana and the [illegible] parts of Central India adjoining them.

अर्जुनायन — They had probably occupied the [illegible] part of the Jaipur and the Alwar state.

यौधेय — From the find-spots of their coins, seals and inscriptions they seem to have been living in the country [illegible] the Sutlej and the Jumna as far southwards as Bharatpur state. Acc. to Dubreuil they had established themselves in the [illegible] probably of [illegible] the Kushan emperor Vasudeva and were neighbours of the Nagas.

माद्रक — Their country corresponded roughly to modern Sialkot and surrounding region between the Ravi and the Chenab rivers. Its capital was शाकल, modern Sialkot.

आभीर — Acc. to Smith they can be located in the province of Ahirwada between the Parvati and the Betwa rivers in Central India. But आभीरs are often mentioned in the Nasik Inscriptions of Saurashtra; they may be located in Kathiawad and Gujarat.

प्रार्जुन — Smith located them in the Narasimhapur District of C.P. D.R. Bhandarkar locates them near Narsingarh in C.P.

सनकानीक — A chief of the सनकानीक tribe or family is mentioned as a feudatory of Chandragupta II in a Cave Inscription from Udayagiri near Bhilsa. Though it is not sufficient to locate the family in that part it seems probable that the सनकानीकs were somewhere near that part.

काक — Nothing is known of them.

खरपरिक — Acc. to D.R. Bhandarkar they were probably identical with Kharparas mentioned in the Batiagarh Inscription of the Damoh District in C.P.

दैवपुत्रषाहिषाहानुषाहि — Thomas, Smith and Allan split up the word into three different titles: दैवपुत्र, षाहि and षाहानुषाहि. But according to Bhandarkar since the word in the inscription दैवपुत्र and देवपुत्र is [illegible] used by the Kushana rulers. The whole expression corresponds with the full royal designation दैवपुत्र महाराज राजातिराज of the later Great Kushanas or Kushanaputras as they called themselves. They exercised sway not only over the Kabul valley but also over the Punjab and the Malwa region.

शक — Some scholars take this racial name to refer to the Kshatrapas of Kathiawad and Malwa. But according to D.R. Bhandarkar the Shaka being referred to in this inscription was probably the Shaka king Shridharavarman or his successor mentioned in [illegible] Inscription of the year 241.

मुरुण्ड — According to Sten Konow the मुरुण्डs were in reality the Kushanas and the word मुरुण्ड itself is not the name of a tribe but a Saka word meaning Lord which was used as a title by the Sakas and also by the Kushanas.

सैंहलक — i.e. Ceylon. An account of an embassy of the Ceylon king Sri Meghavarnan has been preserved by the Chinese authorities which say that he sent gifts to Samudragupta with the request to be allowed to build a monastery at Bodh Gaya.